



# INDIANS

AT WORK

DECEMBER 1940

## *Some Notes About The Contents*

The frontispiece picture of the late Charles Kie was obtained from members of the family and submitted by Dr. Sophie Aberle, Superintendent of the United Pueblos Agency.

The photograph on the front cover is that of a Papago CCC-ID foreman. The Papago desert dwellers in southern Arizona, a vivid, self-reliant people, are featured in a long article beginning on page 3, and are prominently mentioned elsewhere throughout this issue.

On the back cover is a photograph that is suggestive not only of the Thanksgiving-Christmas season, but also indicative of the turkey raising industry important to many groups. This picture shows Mrs. Ruth P. Johnson, poultry raiser at Fort Hall, Idaho, Reservation. Frank Werner, Department of the Interior photographer, made this picture and also the pictures on pages 2, 9, 26 and the one on page 21 of a proposed land-purchase in California.

Pictures from San Carlos Apache Reservation in Arizona were contributed by Harry Stevens, Apache Indian CCC employee. Mr. Stevens is an amateur photographer who is developing natural artistry through candid studies of his people today. He is also a competent writer, and an interpreter. His pictures on page 14 show some Apache braves registering for selective service and on pages 28 and 29 San Carlos Apache women voting for a charter, on the same day.

In the registration pictures are Minton Roede, full-blood Apache, being registered by Robert Marmon, registrar; in the middle picture, Stanley Modless, also a full-blood and the first San Carlos Apache to register; and lastly the San Carlos registration board consisting of H. M. Knutson, director; Bert Ladd, checker; and G. A. Rounds, registrar. Eligible registrants were weighed, checked and assigned to a registrar.

Photos by Peter Sekaer, Rural Electrification Administration photographer, appear on pages 16, 21 and 30. Arthur Rothstein made the cattle round-up picture on page 8; Milton Snow, Navajo Service photographer, caught a Cherokee trick roper in the interesting shot appearing on page 6.

Understanding the use of weather instruments in connection with forest fires is important in the training of Indian lookouts on the Fort Apache Reservation, Arizona. In the top picture on page 32 is C. O. Davis, forester, instructing Dennis Nelson, Paul Harvey, and Robert Suttle, three Apache enrollees, in the use of the anemometer for measuring wind velocity.

Eleanor B. Williams is responsible for preparation of the story of the fall cattle round-ups on page 7, material for which was supplied by Ralph S. Bristol and Russell G. Fister, of the Washington Office of the extension division, L. E. Holloway, Fort Apache extension agent and Ralph Gelvin, Sells extension agent.

Information for the Papago story on page 3 was supplied in part by Henry Klumb, architect, and Mrs. Gwyneth Harrington of the Arts and Crafts Board.

E. J. Skidmore, Personnel Officer, furnished the facts for the story on the Indian Service people who have been called for active duty in the Army or National Guard.

D'Arcy McNickle, Administrative Assistant in the Organization Division, was helpful in supplementing the information on the San Carlos elections story submitted by Ernest R. McCray, Superintendent of the San Carlos Agency, Whiteriver, Arizona.

*By F. W. LaRouche*



## INDIANS AT WORK

*In This Issue*

**DECEMBER 1940**

Notes On Contributors .....	F.W.L. ....	Inside Front Cover
Editorial .....	John Collier .....	1
Papago Cling To Ancient Ways But Adapt Themselves To Modern Methods Too .....		3
Hard Riding Indian Cowboys Make Cattle Business Pay .....		7
Old Pomo Indian Tells What's Wrong With Us .....	B. W. Aginsky .....	11
In Behalf Of "Peace and Friendship" .....		12
More Oklahoma Murals .....		13
Thirty Million Indians In North And South America May Be Potent Force In Hemisphere Defense .....		15
Books And Magazines .....		17
Indian Matters As Glimpsed In Daily Press .....		18
Land Owned By Indians Not Under Reorganization Act Protected By Presidential Order Extending Trust .....		20
Waano Gano, Indian Artist .....		22
Many Indian Service Employees Being Called For Military Duty .....		23
T. B. Hall Leaves Papago Reservation To Become Superintendent At Osage .....		23
From The Mail Bag .....		24
Apache Women Shy At Voting With Men But Willingly Go To Polls With Own Sex .....		27
Indians Conserving And Rebuilding Their Resources Through CCC-ID .....		31
Partial List Of Indian Service Publications, Pamphlets And Other Available Items Of Information .....		Inside Back Cover



*Charles Kie*



# INDIANS.

## AT WORK

*A News Sheet For INDIANS and the INDIAN SERVICE*

**VOLUME VIII      DECEMBER 1940      NUMBER 4**

Charles Kie of Laguna Pueblo in New Mexico is dead. He died at the Indian Hospital at Albuquerque on November 1, 1940. He was seventy years old.

How in vain is any memorial, if it be viewed from the life-center (the unconscious and the continuing life-center) of the one memorialized! Any memorial is the shadow of a shadow of the life it tells about. Any memorial is a shadow of the shadow of the least of human or creature lives. But memorials are for the living. "Those immortal dead who live again in minds made better by their presence," are, for us living men, and, as George Eliot knew, just what we living men have salvaged (for ourselves, not for them who do not depend on us), and what we down the years send on to future living men, of the inimitable lives that, though not dead, are gone.

I wish that I could thus enable present and future men to keep "the shadow of the shadow" of Charles Kie. He was a retired and pensioned employee of the maintenance division of the Santa Fe Railroad. This means that he had been a technologist. He was a Pueblo Indian un-sundered from the strange and great - the profoundly exciting, challenging and future-containing - life-complex of his city-state, his tribe and his race. He was a man who lived in the sun - a glad man, a laughing man, a skeptical man of always plentiful common-sense and good-will. He was, with un-showy emotion and passion, all a tribal Indian and all a citizen of the United States. He was an old man who never seemed to be more than forty-five years old.

I first knew him - and at once, completely, knew him - in 1922 at my very first visit to Laguna Pueblo. Father Fridolin Schuster, one of the Franciscan Order, took me to Laguna, and Antonio Lujan of Taos guided me there. The Pueblos were confronting the menace of the Bursum Bill and the yet wider menaces of Albert B. Fall. The Council of All the New Mexico Pueblos was being organized upon the initiative of Cochiti Pueblo, under the endorsement of Santo Domingo Pueblo and through the torch-bearing effort of Taos Pueblo. There, among the Lagunas, was Charles Kie, so young as he then seemed and yet like a rock of ages in his quiet courage and in his view cast far behind and far ahead.

Seventeen governors, priests and headmen of the eighteen Pueblos went to the East to defeat the Bursum Bill. To Chicago, to New York, to Washington, to the White House and the committees of Congress. Charles Kie was one of the seventeen.

They won that battle, and in the ten years following they won an enlarging series of other battles, and they waged these battles for the whole race of Indians, not for the Pueblos alone. This memorial is no place for that record of the Indians' fight for the Indians. Only - Charles Kie always was there.

He was retired with honor by the railroad. He lived and worked on into an old age of years which seemed no age at all to his co-workers and friends. Charles Kie at a hundred years would still have been spiritually just forty-five years old.

He was so modest - so unaware of his own importance. I, who write this, had become Indian Commissioner. He knew it was a busy job. How scrupulous he was never to invite a personal consideration, and to confine his advices to a postcard or a single page! And so, to that ending of things which is "the beloved sleep" or is the beginning of profounder day. Which certainly is not nothingness or any diminishment. Charles Kie is dead.

*John Collier*

Commissioner of Indian Affairs

*Santa Ana Pueblo Tribal Council*



## *Papago, The Desert People, Cling To Their Ancient Ways But Adapt Themselves To Modern Methods Too*

The opening of the new Papago Community House this year at the colorful three-day Papago Fair and Rodeo held in November culminated a series of progressive actions taken by the Papago Tribe in the years since they have accepted the new responsibilities and opportunities provided by the Indian Reorganization Act of 1934.

Last year the Papago had completed a new football and baseball field and rodeo arena for their third annual Papago Fair and Rodeo, and this year with their new Community House, adjoining the fair and rodeo grounds, they staged another successful fair. Several thousand Papago tribesmen, all of those who could find transportation, and hundreds of white visitors were on hand for the festivities, which, besides the rodeo, included games, dancing, a barbecue, and exhibits of the agricultural products developed by ancient Indian dry farming methods, of their arts and crafts, and of conservation work. The building is located 63 miles west of Tucson, just outside the Indian Agency compound at Sells, Arizona.

### Something To Teach The World

Both in the use of their resources and in the retention of their self-reliance, the Papago people have something to teach the rest of the world today, Indian Commissioner John Collier said in the course of the dedication ceremonies of the Community House, November 9.

The Papago, in the past five years, have increased their tribal income 150 per cent, Mr. Collier stated; about 100 per cent from livestock improvement and 50 per cent from arts and crafts and farming.

Referring to the great changes sweeping the world, Mr. Collier said that whatever changes come, the desert home of the Papago Nation will endure and remain for countless years. The Papago people, he added, live in harmony with their desert surroundings, getting from them a vitality, a beauty, genius and the very fineness of their habitat.

### "—Use All New Machines And Technologies"

"You will go on doing so without much change for the years that are to come," Mr. Collier said. "You'll make superficial, external changes; use all new machines and technologies and world conveniences. You will move in and out from the reservation, playing a large part in Arizona's and national affairs. You will constantly develop your ancient democracy, recasting it to meet modern needs, without uprooting any of the fundamental fineness inherent in it to which you have clung for centuries."

The story of the new Community House is inextricably interwoven with the development of Papago arts and crafts and with Papago self-government.

### Discussions Are Long And Thorough

When the Reorganization Act was submitted to the Papago, there were long discussions and much deliberation among the people and the headmen of each village. The people wanted to be certain the Act took away none of their independence. Except for a few missionaries they had been left alone for so many centuries in their semi-desert wilds that they thought they could continue to get along without the white man's ways of living. Their land in the United States, comparable in size to the State of Massachusetts, was not made a reservation until 1917. The white man had not forcibly seized



the Papago's land because he thought it almost incapable of supporting human life. Only the Papago, the desert people, could exist on this land.

So when the Indian Reorganization Act was explained to the Papago, they were told the Act enabled them to draw up a constitution in which they could guarantee their age-old tradition of independence. They could retain the political entities of their historic districts and villages within the framework of a written constitution.

#### Adopted A Model Constitution

Finally the tribe adopted a constitution providing for a tight confederation, which, like the original 13 American colonies, retained a high degree of autonomy for each district. "Each district," the constitution provides, "shall govern itself in local matters in accordance with its old customs, and such changes as may from time to time appear desirable and expedient." Yet if any representative on the Papago tribal council, fails in any way to reflect the wishes of his district, he can be dismissed forthwith.

So the Papago began regularly sending their representatives to council meetings, some of which lasted several days. For on all problems the Papago councilmen felt they must understand everything thoroughly before making a decision. They must know what to take back to their people. They had always felt a problem could be "talked out" to the satisfaction of everyone. So although many of their discussions lasted for days, they usually resulted in unanimous decisions when the vote was taken.

It was a momentous question, for example, when the Indian Arts and Crafts Board was planning the now famous exhibit at the Golden Gate Exposition and asked the tribe if it wished to contribute \$3,000 towards putting its baskets on sale and demonstrating its crafts through three expert Papago artisans. This \$3,000 was a huge sum to the 6,000 Papago. Finally when one delegate ended a long speech with the words, "The person that goes ahead with things and is not afraid to go ahead, even if he is going to lose, is helping to advance the world just by advertising or introducing something new..", the seventeen Councilmen unanimously favored the expenditure.

#### They Made A Profit

Sales of their wares at the San Francisco Fair brought a profit and increased the demand for their goods. The Papago decided to employ a member of their own tribe to work permanently with the Arts and Crafts Board. They chose Mrs. Anita Francisco, who speaks English, Spanish, and Papago fluently, and knows their crafts intimately. She is paid a monthly salary to visit the villages and encourage the men and women to make craft articles of the highest quality which will sell on the market. She purchases the best items of Papago goods and re-sells them, turning over the profits to the tribe.

As Papago incomes from arts and crafts have been steadily rising as a result of this program, the Papago Councilmen thought it time to make a still greater investment. Ever since they had been having tribal meetings to discuss the various responsibilities of self-government and the welfare of their people, there had been a need for a general meeting place, an office for tribal records, and a social center. Why not incorporate these features in a beautiful building where their crafts might also be advantageously displayed? Now that they had built their fair and rodeo grounds which were attracting hundreds of white visitors as well as their Mexican Papago relatives each year, a Community House was needed.

After negotiations with Federal officials, a plan was devised whereby certain materials could be purchased with emergency funds and the Papago who were employed



on a CCC project could be used to construct the building, with the Papago Tribe paying the balance of the costs from its own tribal monies. This was about a year ago, and Henry Klumb, well-known architect who designed the two model rooms furnished with Indian goods at the San Francisco Exhibit, went out to Papagoland to draw the plans.

In November this year the new Community House was completed at a cost of about \$23,000. One of the most attractive examples of native construction in the Southwest, it is almost entirely Papago and yet is representative of some of the best trends in modern architecture. The needs of the Papago guided the architect in his plans, so that the finished building is simple, functional and beautiful. The Community House is a long flat one-story adobe building, blending with the semi-desert surroundings. The ocatilla, mesquite, sahuaro cactus, and the dry sands of the desert are all part of its construction.

#### Native Materials Emphasized

The building is T-shaped with the cross of the "T" elongated to 160 feet, while the body of the "T", which forms the auditorium is 85 feet. The "T" is one-sided, however, as an arts and crafts office, storage rooms, and display windows at one end looking out over an extended ramada make the cross of the "T" much longer on one side than the other.

As the common desert sahuaro cactus dies, its ribs harden and turn a silvery grey. These cactus ribs for which the Papago find many uses in their homes, for furniture, and various work activities, form the doors throughout the building and the drop panels, from the auditorium ceiling. Outside, mesquite posts support the roof of the ramada, and a fence of growing ocatilla, which bears red blossoms, forms an extension of the building and the ramada.

The ramada compares with our porch, the most used portion of every Papago home. The ramada on the Community House will be a popular place, for there the Papago's arts and crafts and their fruits and vegetables will be on display.

The smaller wing at the opposite end of the building from the ramada contains a committee room, offices for the tribal council and a community kitchen.

#### Auditorium For Many Uses

The auditorium with its stage will be used for school plays, large tribal meetings, movies, and dancing. Appliqued on the stage curtain is a cactus design which the Papago selected from a basket as their motif.

Beyond the stage at the back of the building easily accessible to the rodeo grounds are six rooms which probably delighted the Papago most of all. They are six community showers, three for men and boys and three for women and girls. The shower is one white man's invention which the Indians are quick to appreciate, and some Indians in the arid Southwest are known to travel as far as twenty miles in a day by horse or wagon, to bathe or wash their clothes at any community facilities available to them. For this reason, the Papago Tribal Council plans to enlarge the smaller wing to include a community laundry, and the building is so simple in design, that they themselves, can make additions without diminishing its beauty.

The new Community House stands as a monument to these courageous people who have been quick to adapt modern forms of government and enterprise to their ancient ways in order to meet the needs of today, and set the majority of their tribe on the road towards economic and political self-sufficiency.



## *Hard Riding Indian Cowboys Combine Old Time Skills With Modern Methods To Make Cattle Business Pay*

### *In Seven Years Their Income Rises 1,088 Per Cent*

The Indian's old-time agility in riding fast ponies for buffalo hunting or in lightning-fast attacks against the enemy is apparently coming into its own again. For the Indian's natural love of the outdoors and riding the range, plus Federal assistance in the organization of cooperative livestock associations and in the introduction of improved breeding and range-management practices have caused the Indian's cattle income to jump 1,088 per cent over a seven-year period, the Extension Division of the Office of Indian Affairs has reported.

In 1933 Indians received \$263,095 from the sale of their beef cattle as compared with \$3,126,326 in 1939. Colorful round-ups and lively auction sales now winding up the cattle year throughout the West indicate the 1940 sales will show substantial increases over 1939.

### Round-Ups In Ten States

Every fall Indian livestock owners in ten states round up their herds to dispose of the poorer breeds and offer the best surplus cattle for sale. A considerable number of cattle are sold at the following jurisdictions: Fort Hall Indian Agency, Idaho; Klamath Indian Agency, Oregon; Yakima Indian Agency, Toppenish, Washington; Truxton Canon Indian Agency, Valentine, Arizona; San Carlos Indian Agency, Arizona; Mescalero Indian Agency, New Mexico; Warm Springs Indian Agency, Oregon; Tongue River Indian Agency, Lame Deer, Montana; Wind River Indian Agency, Fort Washakie, Wyoming; Jicarilla Indian Agency, Dulce, New Mexico; Western Shoshone Indian Agency, Owyhee, Nevada; Uintah and Ouray Indian Agency, Fort Duchesne, Utah; Carson Indian Agency, Stewart, Nevada; Fort Belknap Indian Agency, Harlem, Montana; Fort Berthold Indian Agency, Elbowoods, North Dakota; and United Pueblos Indian Agency, Albuquerque, New Mexico.

Within the last few years, the number of Indians owning beef cattle has almost doubled. In 1939 there were almost 17,000 Indian cattle owners.

The progress is particularly significant in the Apache and Papago country of semi-arid Arizona, where the Indians even a generation ago were considered among the most backward peoples. The interest and enthusiasm they are displaying in digging water holes, growing forage, and caring for their herds have surprised even their friends. Much of their land looks so sterile that the casual visitor is surprised to find that human beings have existed on it at all.

### Fort Apache Indians Own 25,000 Cattle

The Fort Apache Reservation now has 25,000 head of cattle owned by 700 men and 35 women members of the 12 Fort Apache cooperative livestock associations. The Fort Apache Indians borrowed about 600 pure-bred cattle from a revolving cattle pool established by the Office of Indian Affairs in 1934-35, and they have now developed high-grade cattle herds. Their loan of pure-breds from the Federal Government had been repaid with comparable cattle by December 1939.

Indian Service Superintendent William Donner of the Fort Apache Indian Agency, Whiteriver, Arizona, in announcing recently to ranchmen and cattle-feeders of the Southwest that 2,500 high-grade Hereford cattle would be offered at this fall's auction sales, stated:





### *Indian Cattle Round-Up In Nevada*

"These hardy, mountain-raised cattle give a good account of themselves when moved to lower ranges and to feed-lots. Our browse crops and great variety of grasses develop a rib-spread, and our rough range a stamina that is seldom found in cattle from lower altitudes."

Recent reports from the 1940 sales at this agency indicate that cattlemen and buyers of the Southwest are beginning to appreciate these facts about the cattle raised by the Fort Apache Indians. The average price per head for all cattle sold at the four sales is almost 10 per cent higher than in 1939.

Important in spreading word about Fort Apache cattle was the fact that this year for the first time a big buyer from the Texas Panhandle was attracted by the superintendent's announcement of the cattle sales. He purchased almost \$10,000 worth of steers, the largest single purchase to date, and was so well pleased with the cattle that he felt he could trust the local Indian Service officials and the Indian livestock association leaders to look after all the details of weighing and shipping for him. The buyer is president of a bank in Texas, and the Indian Service extension agent, L. E. Holloway, heard later that he had been telling his customers at the bank about the Fort Apache cattle.

Other important sales were made to cattlemen in California, including one to a buyer for a large packing company in Los Angeles, who had not previously purchased cattle from the Fort Apache Reservation.

The Fort Apache Indians planned to hold one more auction this year which would raise their total receipts above those of 1939. They are offering fewer cattle for sale this year, but are receiving an average price approximately \$3.50 higher than in 1939. This year 623 Indians have sold about 2,500 cattle, with total receipts of almost \$100,000. Last year 615 Indians sold about 3,200 cattle and received a little over \$111,000.

In the desert country of the Papago in southern Arizona, Indian Service Superintendent T. B. Hall estimated the 1940 sales would exceed 1939 by approximately 150 per cent. September 1940 sales exceeded any other month in this area on record, Superintendent Hall reported, outselling any previous month by over \$4,000. The Papago have received an average of \$25.44 per head this year to date, as compared with \$22.85 in 1939.



Of the approximately 6,000 Papago who own land about equal in size to the State of Massachusetts, 1,325 were livestock owners in 1939, an increase of 133 per cent over the number owning cattle in 1934.

The progress at San Carlos Reservation in Arizona illustrates the direction in which Indian efforts should be concentrated before many tribes can be assured of economic self-sufficiency. In 1923 only four per cent of this reservation, totaling roughly one and a half million acres, was being used by the San Carlos Apaches, the balance being leased to white livestock operators. By allowing the range permits to expire and refusing to renew them, the San Carlos Apaches today are utilizing 100 per cent of their available reservation land for their own herds. The number of cattle owned by these Indians in 1939 was almost 28,000 head, an increase of 1,000 per cent over the number they owned in 1923.

Of the 704 resident families on the San Carlos Reservation, 581 individuals were listed as livestock owners in 1939, about a fourth of which were women. Each cattle owner is a member of one of the 12 cooperative livestock associations on the reservation, and the work connected with management of the herds is organized through committees, such as round-up committees, etc.

The San Carlos Apache Tribe built up its herd by purchasing cattle with its own tribal funds, which are in turn sold to individuals. An additional 1,300 pure-breds were borrowed from the Indian Office's revolving cattle pool, one-third of which have now been repaid. Another third will be repaid in 1941, and the balance in 1942.

Through the cooperative livestock associations, Indians may obtain various services to improve the range and the quality of their herd which, they, as small cat-

### *Apache Herd At San Carlos, Arizona*





### *Auction At Fort Hall, Idaho*

tle owners, could not otherwise afford. In some instances, membership fees in the association are based proportionately on the Indian's previous income from cattle, or they may vary with the amount of services desired.

For example, the association may own bulls of pure-bred strains which are available to its members for breeding purposes. The number of these cooperative stock associations increased from a comparatively few in 1933 to 53 in 1935 and to 150 in 1939, with a total membership of 9,017 Indian cattle owners.



Organized sales also account in part for the steady increase in Indian income from cattle, demonstrating the superiority of this sales method over the Indian's selling cattle as an individual to speculators. Organized sales consist of auctions or shipments of large numbers of cattle to a central marketing place.

The associations also facilitate the carrying out of long-range conservation programs, whereby the Indian cattlemen may learn how to avoid overgrazing the ranges while at the same time producing good beef. An extension agent reports:

"We are conserving ranges, as evidenced by the quality and condition of cattle. We seem to be learning that there must be a carry-over of vegetation left on the ground to provide for re-seeding and protection against erosion, and also to guarantee a reasonable production of pounds of beef. It is a grand thing to see Indian cattlemen in the forefront of range conservation, because it means so much to them."

## AN OLD POMO INDIAN TELLS WHAT'S WRONG WITH US

By B. W. Aginsky,

(From The American Journal of Sociology)

While doing field research in northern California with an Indian group which had suffered a great deal under the disruptive influences of Spanish and Americans, I became familiar with an old Indian man well over one hundred years of age. He had lived through a period which encompassed the days before any whites had come into his territory, the Spanish raids, the white massacres, the herding of his people upon reservations, and the variegated civilized tortures accompanying these deprivations. One day after a long period of discussion concerning the changing family situation, he talked eloquently for a period of about two hours. As soon as it was possible I returned to my headquarters and recorded what he had said in as close an approximation as I could.

An old Pomo Indian once said to me: "What is a man? A man is nothing. Without his family he is of less importance than that bug crossing the trail, of less importance than the sputum or exuviae. At least they can be used to help poison(1) a man. A man must be with his family to amount to anything with us. If he had nobody else to help him, the first trouble he got into he would be killed by his enemies because there would be no relatives to help him fight the poison of the other group. No woman would marry him because her family would not let her marry a man with no family. He would be poorer than a newborn child; he would be poorer than a worm, and the family would not consider him worth anything. He would not bring renown or glory with him. He would not bring support of other relatives either.

### White People Are Different

"The family is important. If a man has a large family and a profession(2) and upbringing by a family that is known to produce good children, then he is somebody and every family is willing to have him marry a woman of their group. It is the family that is important. In the white way of doing things the family is not so important. The police and soldiers take care of protecting you, the courts give you justice, the post office carries messages for you, the school teaches you. Everything is taken care of, even your children, if you die; but with us the family must do all of that.

"Without the family we are nothing, and in the old days before the white people came the family was given the first consideration by anyone who was about to do anything at all. That is why we got along. We had no courts, judges, schools, and the other things you have, but we got along better than you. We had poison, but if we minded our own business and restrained ourselves we lived well. We were taught to leave people alone. We were taught to consider that other people had to live. We were taught that we would suffer from the devil, spirits, ghosts, or other people if we did not support one another. The family was everything, and no man ever forgot that. Each person was nothing, but as a group joined by blood the individual knew that if he was a bad person the head man of his family would pay another tribe to kill

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(1) Sorcery - black magic.

(2) Specialized occupation requiring years of training and preparation. Some of the specializations are deer-hunter, gambler, doctor, and money manufacturers.



him so that there would be no trouble afterward and that he would not get the family into trouble all of the time.

### Hard To Understand

"That is why we were good people and why we were friends with the white people when they came. But the white people were different from us. They wanted to take the world for themselves. My grandfather told me that the white people were homeless and had no families. They came by themselves and settled on our property. They had no manners. They did not know how to get along with other people. They were strangers who were rough and common and did not know how to behave. But I have seen that these people of yours are even worse. They have taken everything away from the Indians, and they take everything away from one another. They do not help one another when they are in trouble, and they do not care what happens to other people. We were not like that. We would not let a person die of starvation when we had plenty of food. We would not bury our dead with no show. We would kill another person by poisoning him if he was an enemy, but we would not treat a stranger the way they treat their own brothers and sisters. Your people are hard to understand. My brother lived with your people for twenty years, and he said that he was used to you; but he cannot understand yet why you people act as you do. You are all the same in one way. We are all the same in another. What is wrong with you? The white people have the land. They own the courts, they own everything, but they will not give the Indians enough money to live on. It is hard to understand.

"With us the family was everything. Now it is nothing. We are getting like the white people, and it is bad for the old people. We had no old peoples' homes like you. The old people were important. They were wise. Your old people must be fools."

### *IN BEHALF OF "PEACE AND FRIENDSHIP"*

Honoring a treaty made 146 years ago, on November 11, 1794, between the United States Government and the Six Nations of the Iroquois in western New York State, the Office of Indian Affairs once again will distribute to each member of the Six Nations, several yards of calico in return for the promise of "peace and friendship" of these Indians. This treaty is one of some 380 treaties made between the United States Government and the various Indian tribes.

Approximately \$2,700 of this appropriation is allocated annually to the New York Agency and is utilized for the purchase of dress goods and other articles for issue to the Indians; the remainder, about \$1,800 is paid in cash to the Oneida Indians who moved to Wisconsin and now under the jurisdiction of the Tomah Agency in Wisconsin.

The New York tribes who participate are the Senecas, residing on the Allegany and Cattaraugus Reservations; the Tonawanda-Senecas on the Tonawanda Reservation; the Tuscaroras on the Tuscarora Reservation; the Onondagas on the Onondaga Reservation; and the Cayugas and Oneidas, many of whom live on other Indian reservations in the state. 4,906 Indians benefited from the distribution last year.

The distribution of the cloth will be made sometime during December on the Allegany Reservation at Salamanca, New York; on the Cattaraugus Reservation at the community house; on the Tuscarora Reservation in the Baptist Church; and on the Onondaga Reservation at the Indian Council house. Distribution will be handled by Indian Service officials from the New York Agency at Buffalo. Each Indian will be given a choice either of print material or muslin.



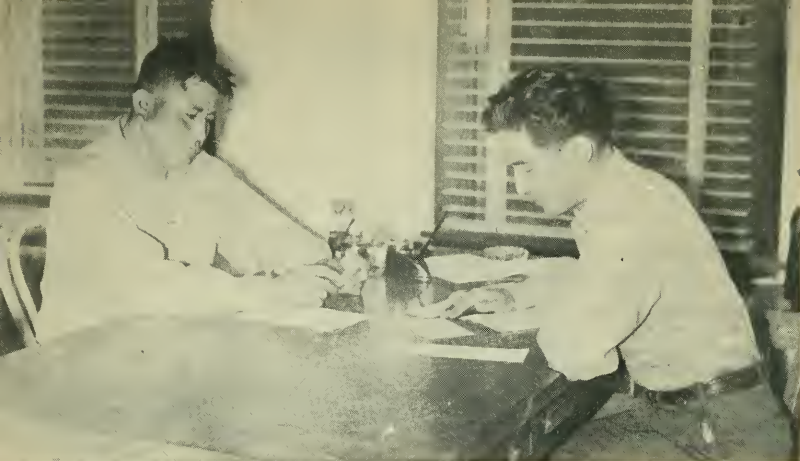
### *More Oklahoma Murals*

These two paintings which appear on the walls of the Federal Building at Anadarko, Oklahoma, are the work of Stephen Mopope, well-known Kiowa artist. The photographs were furnished by O. B. Jacobson, Director of the Art School of the University of Oklahoma.

"Sign Language" appears at the right. Below is "Contest Dance."

Other Indian paintings from the same group were reproduced in an earlier issue of "Indians At Work."





*Apaches Register  
For Service*

*At the right: Reg-  
istration Board.*

*(See Inside Front  
Cover For  
Identification)*



## *Thirty Million Indians In North And South America May Be A Potent Force In Hemisphere Defense*

Indians of the United States closely related by ties of culture, heritage and blood to the 30,000,000 Indians of the Western Hemisphere, may well be one of the decisive factors in America's program of hemisphere solidarity and defense, John Collier, United States Commissioner of Indian Affairs, declared in a speech at the meeting of the Arizona Education Association at Tucson, November 8.

"Educating the youth of the country in the theory and practice of enlightened democracy is one of the prime responsibilities of the teaching profession," Mr. Collier averred, "but when dealing with Indians we need to realize that they can teach us more about democracy than we can teach them."

### Indians Are Loyal Citizens

Mr. Collier refuted the notion that Indians in this country might be disloyal or might be influenced by Fifth Column activities. "True there have been many attempts to stir up disloyalty but the record of the Indians in the recent selective service registration, like their record in the first World War, gives eloquent testimony of their deep and abiding attachment to the government of their country," he affirmed.

"The great Navajo nation with its age-old tradition of independence, supported the registration with great loyalty. According to one of our recent reports from the Superintendent of the Navajo Agency, 4,520 eligible Navajos registered for service. The ancient Pueblos of New Mexico and all the Apache Tribes have proceeded with their registration with the same loyalty displayed by the Navajos. A small number of the Papagos, perhaps 5 per cent of the eligible members of the tribe, resisted the registration, largely because they did not understand it and because they were misled by one of their older leaders, who clung to the myth of complete national independence. I am satisfied that eventually they will all register. Of the total of 40,000 Indians of draft age, all but 100 or so promptly registered.

In 1917 the Indians were not subject to the draft, but instead they volunteered in more than double the number that would have been drafted. Partly in recognition of this fact, all Indians were made citizens by Congress in 1924. Therefore, Indians now are subject to the draft. Here and there, small groups of Indians have been puzzled by their change of status and for that reason hesitated to register.

### Indian Population Increasing

"When the first colonists landed on the shores of our country there were 900,000 fullblood Indians inhabiting what is now the United States. Ten years ago, there were not more than 150,000 fullblood Indians and fewer than 200,000 mixed-bloods. Then the life tide of the Indian began to turn. At present, the Indian population is increasing much faster than the whole population of the country. Some of the fullblood tribes are increasing twice as fast as the rest of the country. If we take a wider view of the Indian population record, and look at the entire Western Hemisphere, we find that there were about 10,000,000 fullblood Indians in North and South America at the time of Columbus. There now are 30,000,000 or more of fullblood Indians, and the Indian population of the entire hemisphere is increasing rapidly. The Indian is certain to survive, not for a few years but for hundreds and thousands of years, and will play an increasing role in our country and all the countries of the West.

"The 30,000,000 Indians of the Americas represent a majority, even three-fourths, even nine-tenths, of the populations of countries like Mexico, Guatemala, Peru and Bolivia. Generally speaking, in the countries south of Mexico, the Indians are oppressed, disinherited, and baffled. But even before the present crisis forced the subject of hemisphere defense on all the western countries, there had taken rise



both in North and South America, a strong movement in the direction of justice and welfare for Indians. The United States, for more than ten years, has been foremost among all the countries in the endeavor to restore justice, economic well-being and racial self-respect to its Indians. In April of this year, there took place in Mexico the First International hemisphere-wide congress of governments, dealing exclusively with the subject of Indians. The United States took a leading part at this congress, and the congress established a Permanent Hemisphere Institute of the Indian. This inter-governmental Indian Institute is in itself a recognition of hemisphere solidarity, and its main object is to promote hemisphere solidarity - the sharing of problems from country to country and the upbuilding of the economic situation and consumptive power of the basic populations which in many of the countries are Indian.

"Fundamental democracy is the reality as well as the ideal of Indian life in all the countries. A well-managed and sustained effort unquestionably can mobilize the 30,000,000 Indians into one of the decisive units of defense of the hemisphere and the defense of freedom within the hemisphere. This determined and sustained effort will be made."

The Indian Commissioner said that the present program of Indian reform dates back to the 1920's and has run through two Republican and one Democratic administrations. "Indian progress cannot be credited entirely to either of the major political parties but rather represents a tide of public opinion which has been honored by both parties and implemented by Congress and the executive branch of the Government in such a manner and to such a degree, that no passing wave of partisanship is likely to affect it seriously. On the contrary there is overwhelming and increasing evidence that the enlightened political thought of the United States is moving in the direction of more rather than less encouragement for Indian self-determination and Indian self-advancement. Our leaders understand now as perhaps never before that democracy is on trial and that in promoting the welfare of our splendid Indian minority we are teaching the world a practical lesson in self-government.

*First Graders Learning To Read At Taos Pueblo, N.M.*





# BOOKS AND MAGAZINES

(The Indian Office does not sponsor or recommend books reviewed or mentioned. The material is presented solely as a service of information.)

## NEW BOOKS

ARTIFACTS MADE OF THE GLASSY ANDESITE OF SAN ANTONIO MOUNTAIN, RIO ARriba COUNTY, NEW MEXICO. (INCLUDING NAVAJO SALT GATHERING BY W. W. HILL) By K. Bryan and A. P. BUTLER.

- University of New Mexico. (Paper) \$.25.

HAWK OVER WHIRLPOOLS, by Ruth M. Underhill. (Staff, Office of Indian Affairs.)

- Augustin. \$2.50.

HEAR ME, MY CHIEFS, by Herbert Raven Sass.

- William Morrow. \$2.50.

INDIANS OF SAN BERNARDINO VALLEY, by G. A. and M. Smith.

- G. Smith, 503 Church Street, Bloomington, California.

INDIANS OF YESTERDAY, by Marion E. Gridley. Illustrated by Lone Wolf.

- M. A. Donahue & Company. Sponsored by Indian Council Fire. (Boards) \$1.00.

OUR NATIVE INDIANS, by F. D. Berkebile.

- The Author, Somerset, Pa. (Paper) \$1.00.

PENOBSCOT MAN, by F. G. Speck.

- University of Pennsylvania Press. \$4.00. 18s, Oxford.

POPULATION TRENDS AMONG THE CALIFORNIA MISSION INDIANS, by S. F. Cook.

- University of California. (Paper) \$.50.

RED-WINGED GOOSE AND OTHER INDIAN TALES, by F. R. Koch. (Poetry.)

- Co-Operative Publishing Company. \$1.00.

SERRATE DESIGNS OF NAVAJO BLANKETRY, by H. P. Merra.

- Laboratory of Anthropology. (Paper) \$.25.

STORY OF ALASKA, by C. B. Lambert. (Juvenile)

- Harper. (Boards) \$1.00.

TRAILS AND CAMP-FIRE STORIES, by Ernest Thompson Seton. (Edited by Julia M. Seton.)

- D. Appleton-Century. \$1.00.

## INDIANS OF MEXICO

MEXICAN FRIEZE, by A. Burbank.

- Coward-McCann. \$3.00.

REPORT ON THE ARCHEOLOGY OF SOUTHERN CHIHUAHUA, by R. M. Zingg.

- University of Denver, Denver, Colorado. (Paper) \$1.00.

## PERIODICALS

INDIAN DICTATORS RAN WARS IN AMERICA'S WILD WEST.

- Science News Letter, September 28, 1940.

## INDIAN-MATTERS-AS-GLIMPSED IN-THE-DAILY-PRESS.

The Indians of northern Minnesota had a huge wild rice crop this year. Not until the last decade has the wild rice industry, which dates back long before the coming of the White man, reached proportions where it has come to be regarded as one of the most important pursuits in this section of the Country. The notable increase in the business has been attributed to two reasons. First, the demand for the parched rice for table use has increased every year for the past 10 years; and secondly, more interest has been created in the last decade in the conservation of wildlife, making lakes more attractive for waterfowl. This latter trend has brought about an increase in the planting of wild seed. The outstanding market in the United States for the product is said to be the Pacific Coast.

To conserve Minnesota's wild rice resources, regulations limiting harvesting to licensed persons on approved lakes in twenty counties have been issued. Persons found without permits and violating the prohibited areas will be arrested. Minnesota Conservation Department officials, reporting on the number of ricing licenses sold during initial operation of the regulatory law in 1939, said 993 of the total went to Indians. Duluth, Minnesota. The News-Tribune. 9/1/40.

About 550 students registered at the Flandreau Indian Vocational High School when the fall term opened. The Flandreau School's five-year course in vocational and academic subjects and its equipment gives to the students decided advantages for specializing in various vocations and professions. Sioux Falls, South Dakota. The Argus Leader. 9/6/40.

The 1940 census has again proved the falsity of the name "dying race" as applied to the Indian. Especially is this true of the Navajo when compared with the average of births and deaths for the United States. A compilation of statistics shows that the Navajo birth rate is 37.6 per 1,000 population and the death rate is 13.6 per 1,000, an excess of 24 births over deaths for each 1,000 population. For the United States as a whole, the average is 17 births and 11.2 deaths per 1,000, an excess of only 5.8. The figures for other Indian tribes show 22.9 births and 14.9 deaths, an excess of 8. Phoenix, Arizona. The Republic. 10/6/40.

About 40,000 young Indians, many of them sons of World War veterans, will register for peacetime training for National defense. This number includes 3,500 Eskimos and Indians in Alaska. Military qualities of America's Indians in World War fighting have been highly praised. While some Indians were drafted into the United States Army during the World War, a large proportion of the 17,000 who served were volunteers. In that emergency, only part of the United States Indian population was subject to draft, but in 1924 an Act of Congress made all Indians citizens. All Indian men within the 21-to-35 year age limits now have citizens' responsibilities for defending the Nation. Washington, D. C. Science News Letter. 10/12/40.

The richest source of art design is to be found in arts and crafts of the American Indian, Rene d'Harnoncourt, Director of Indian Arts and Crafts in the United States Office of Indian Affairs in Washington, said at a meeting of the Minnesota Library Association recently. "Real Indian art is kept hidden from the average tourist in Indian territory", stated Mr. d'Harnoncourt. "Because the traveler cannot afford to pay for the real art objects of our Indians, he is sold a cheaply and hastily made souvenir." He pointed out that in recent Indian art exhibits an increased public interest has been noted. St. Paul, Minnesota. The Pioneer Press. 10/24/40.

Sulfanilamide is giving back to Indians eyesight threatened by trachoma. In small clinics spotted throughout the West, Public Health and Indian Service doctors are treating the dread eye disease which once meant blindness or patient treatment that might show results in six months - or three years. Indian Service doctors learned in 1938 that internal doses of sulfanilamide would halt the symptoms of trachoma within three days and that proper use would arrest progress of the disease itself within two weeks. This new treatment has revised the Indians' waning faith in White doctors. Many who had given up treatments in disgust returned to reservation clinics. Washington, D. C. The Evening Star. 11/4/40.

Aided by Uncle Sam and led by tribesmen educated in the White man's schools, some 400 Creek Indians of Oklahoma are establishing a new community of their own. They have named it Thlopthlocco. Tracts are given each family as long as it will work them at the customary rental charged tenant farmers in Oklahoma - a third of the corn and a fourth of the cotton. The average family has forty acres. To give these new "pioneers" a start, loans of up to \$800 were made to the heads of families for the purchase of furniture, livestock, seed and tools. Many of the old tribal customs are followed in the daily routine. This fall the village held its first fair, with exhibits covering 71 classifications. One of the village's trustees explained the project thus: "The Government is trying to help the Indian help himself. We want to help young couples just starting out in life." Baltimore, Maryland. The Evening Sun. 11/2/40.

Fifty-five hard-riding Indian cowhands, all members of the Klickitat River Cattlemen's Association of the Yakima Indian Reservation, Toppenish, Washington, are now engaged in their big fall round-up of 2,500 head of cattle. At the Association's largest sale of the year, tentatively set for November 7, three hundred head were scheduled for auction. Association members have purchased fifteen registered Hereford bulls to replace inferior breeding stock with high-grade animals. Toppenish, Washington. The Review. 10/25/40.

Indians who work in the movies have organized as "The Native Red Men", with Jim Thorpe, once famed Indian athlete, as one of the charter members. The president of the organization, comprising most of the Indian members of the Screen Actors' Guild, seeks not only to improve working conditions but to teach Indian youths the old Indian ways, so that they might be accurately reproduced. San Francisco, California. The Examiner. 11/13/40.

Oklahoma's Indians - there are still 90,000 of them - are aiding today in a construction program which has turned trails into broad highways and bridged streams which once had to be forded. For the past several years the United States Indian Service, through its Five Civilized Tribes Agency at Muskogee, has been constructing highways and roads to serve Indian communities particularly and the public in general. One of the most important projects is the twenty-six-foot road from Talihina, forty miles through the heart of the Kiamichi Mountains to the Indian community of Bethel. This highway was constructed primarily to bring the Indian community closer to the Government hospital for Indians at Talihina. Another important road completed is the seventeen-mile "Hartshorne Short Cut", connecting with State Highway No. 2, which in turn leads to Talihina. While the road work is not aimed to be a relief project, as much Indian labor or unemployed help is used as is possible. The State and Federal Road Bureaus are cooperating by taking over many of the principal roads for maintenance as a part of the State system. Tulsa, Oklahoma. The Tribune. 10/27/40.



## *Land Owned By Indians Not Under Reorganization Act Protected By Presidential Order Extending Trust*

President Roosevelt has signed an Order extending for twenty-five years the period of trust on Indian lands which would otherwise expire during the calendar year 1941.

This extension of the trust period by the President is one of many official acts since 1933 designed to rectify actions of the past half century when the Government, as a result of the Allotment Act of 1887, began breaking up the large areas of Indian lands into allotments to individual Indians.

During the allotment period from 1887 to 1933, over 40,000,000 acres of Indian lands were allotted, of which some 22,000,000 acres have now passed from Indian ownership. Of the remaining 18,000,000 acres, over 7,000,000 acres have passed into the hands of heirs of the individual allottees. Indian land holdings fell from a maximum of 138,000,000 acres in 1887 to about 50,000,000 acres.

Trust patents to these allotted lands were usually issued by the Government for a stated period, during which the Indian could apply for a fee patent. If granted, the fee patent fixed title to the land in his own name. Advocates of the "allotment system" claimed that the opportunity to hold land as an individual, instead of as a tribe, would provide the necessary incentive for the Indian to cultivate the land and soon become assimilated into American life. These advocates believed that Indian communal life was a barrier to the "civilization" of this American minority-group. In order to retain the allotted lands for Indian use, the trust period must be extended from time to time either by Congress or by the President.

In 1934 Congress passed the Indian Reorganization Act, and as a result Indian land losses ended and the remaining Indian lands were protected from loss. One section of this Act provided for the extension of all existing trust periods indefinitely, unless a tribe voted to be excluded from the entire Act. The Act specifically excludes Oklahoma Indians, but comparable legislation was approved for the Oklahoma Indians on June 26, 1936.

Although the Indian Reorganization Act has been accepted by a majority of Indian tribes, some have voted against the Act, and it is to protect the lands of the latter group that extensions of the trust period are necessary.

The Executive Order signed by the President is designed to retain for Indian use all allotted lands held by individual Indians, as well as tribal lands, having a trust status which would otherwise expire in 1941.

Secretary Ickes, under whose jurisdiction is the Office of Indian Affairs, in a letter to the President recommending the extension of the trust period pointed out that at least five reservations in California, Oregon, Oklahoma and Washington would be affected by the Order.

Since 1933 some three and a half million acres of land have been restored by the Government to Indians, through public domain withdrawals, restorations and purchases, and the acquisition of additional lands is anticipated.

### *On The Opposite Page:*

Land Is The Basic Indian Resource. The upper picture portrays a group of Indian youngsters working in school garden at the Riverside Boarding School in Oklahoma. The lower photograph shows Indian Service officials examining a tract along the Pacific shore, proposed for purchase for a group of Indians of the Sacramento, California jurisdiction.





Continued from page 17.

- INDIAN TRIBES OF PUEBLO LAND, by M. W. Stirling. (With paintings by W. L. Kihn.)  
- National Geographic Magazine, November 1940.
- INTER-AMERICAN CONGRESS ON INDIAN LIFE, by D. M. Tercero. Illustrated.  
- Bulletin of Pan-American Union, October 1940. (Including text of resolutions.)
- KABLOONA: STORY OF A JOURNEY INTO THE NORTH, by G. de Poncins.  
- Atlantic Monthly, November 1940. (Serial.)
- QUIQUASCACKE, A RAIN GOD.  
- Hobbies, November 1940.
- THE INDIANS DANCE, by Lincoln Kirstein. Illustrated.  
- Harper's Bazaar, September 1, 1940.
- THEY WAIT FOR LIGHT, by Paul de Kruif. (Trachoma cure developed by Indian Service.)  
- Country Gentlemen, September 1940.
- THUNDER OF HOOFS: THE HORSE CHANGED THE ENTIRE WEST AND HELPED RED CLOUD WIN A WAR AGAINST THE UNITED STATES, by H. R. Sass. Illustrated.  
- Collier's, October 5, 1940.
- SAUTS, THE BAT, WAR CHIEF OF THE CHEYENNES, by H. R. Sass. Illustrated.  
- Collier's, September 7, 1940.
- UNEARTH THE OLDEST TOWN IN ARCTIC CIRCLE ALASKA: MAN WITH IVORY EYES AND ART WORK OF UNKNOWN PEOPLE ARE AMONG THE SURPRISES. Illustrated.  
- Science News Letter, October 5, 1940.

### *Waano Gano, Indian Artist*

Portraying the Indian not as the "vanishing American", but as a thoroughly human person with many interesting traits, Waano Gano (or Joe T. Noonan, which is his English name), well-known Indian artist, has just completed an exhibition of his works at the Los Angeles Museum in Exposition Park.

Having devoted many years to the study of his race, Waano Gano, now thirty-four years old, considers his greatest effort to date "Conflict", a painting depicting the major Indian tribes of the United States engaged in a tragic death struggle. This painting represents eight years of work and measures five feet by six feet.

Another of his paintings is "My Sweetheart", a portrait of his wife, who is a member of the Karoucks - a branch of the Klamaths.

His works have been displayed in many exhibits, including the Century of Progress Exhibition in Chicago. Several of his murals are in the dining room of the Sherman Institute, Riverside, California, and in one of the wards for children in the Los Angeles General Hospital.

Waano Gano, who was educated for the most part in the Los Angeles schools, received his first cash awards in 1927 at the Los Angeles County Fair, when he took first and second prizes and honorable mention in the students' exhibit.

He is the designer of the Indian Achievement Medal, which is awarded annually by the Indian Council Fire of Chicago.

## *Many Indian Service Employees Being Called For Military Duty*

About 30 employees in the Indian Service and the Indian CCC division have already been called to duty in the Army Reserve Corps or the National Guard, and many others in the reserve forces expect to be called in the future.

First major from the Indian Service to report for active duty is E. Morgan Pryse, engineer and Chief of the Roads Division, who left the Service November 22, for Fort Belvoir, near Alexandria, Virginia. Mr. Pryse entered the Army as a private in 1917. He went to France where he completed a course in the Army Engineer School as fourteenth man in a class of 400. He entered the Indian Service in 1920. Since that time, he has taken leave to obtain additional training in summer camps, and has risen from the rank of second lieutenant to major.

The Land Division of the Washington Office lost a senior clerk in September when John C. Marchant was called to duty as a first lieutenant in the Air Corps at Mitchell Field.

Serving in a civilian capacity is E. J. Skidmore, Personnel Officer, who is a member of the Selective Service Board of Arlington County, adjoining the District of Columbia.

The majority of the civilian and trained forces among the Indian Service to serve during the emergency will come from the field staff, where physicians, engineers, trail locators and project supervisors have already been called to duty. Many Indian Service field employees have served as registrars and on the Selective Service boards in Indian country. Many others who are members of the reserve forces are ready for active duty.

## *T. B. Hall Leaves Papago Reservation To Become Superintendent At Osage*

Theodore B. Hall, a Choctaw Indian, has been appointed Superintendent of the Osage Indian Agency at Pawhuska, Oklahoma. He succeeds Charles L. Ellis, who was transferred to the Sisseton Agency in South Dakota.

A native of Whitefield, Oklahoma, Mr. Hall attended the Oklahoma Agricultural and Mechanical College at Stillwater, and spent several years teaching in the public schools before entering the Indian Service as a field clerk at the Osage Agency in 1933.

His first assignment to a superintendency was in 1933 at the Leupp school and agency in Arizona. In 1934 he was appointed Superintendent of the Papago at Sells Agency, Arizona, where he remained until his transfer to Osage. An outstanding accomplishment was the development of the Papago cattle industry which today is one of the largest in the Indian Service. Within the last four years the sale of cattle at Sells has more than doubled, rising from \$102,947.73 in 1936 to \$222,638.75 in 1939.

At the ceremonies in connection with the dedication of the Papago Community House, the departing superintendent received a gold watch as a gift and a tribute from the tribe.



# *from the Mail Bag*

## *Utah Shoshones Declare Their Loyalty*

October 16, 1940.

Commissioner of Indian Affairs,  
Washington, D. C.

Dear Sir:

A committee of the Shoshone Indian Tribe of Utah brought the enclosed resolution to me and asked that I forward same to you.

Very Truly yours,

Lieut. F. E. Walker, SC-V(S)USNR, United States Selective  
Service, Utah State Headquarters, Salt Lake City, Utah.

### RESOLUTION

Sunday, June 23, 1940. Above Meeting of the Members of the Northwestern Band of Shoshone Indians have assembled at Washakie, Box Elder County, State of Utah, and unanimously passed the following resolution:

1. For our Government to keep out of war.
2. In the event of any foreign power invading our land, we, the members of the Northwestern Band of Shoshone Indians individually and collectively, pledge our full and loyal support to our Native land - America.
3. That our attitude be given to the public press and be broadcast so that all may know how we stand. And the Indians pledge aid if war comes to Utah the Shoshone Tribes outline stand to Mr. Chez. Council hopes to avert conflict, but will fight for native land. But not for Europe. We haven't warred with the White Man or with one another for decades. Their weapons are meager and their ranks few. But the Indians is widely scattered in the State of Nevada that is of Shoshone Nation. But Indian Tribesman of Utah whose forbears made up a great American Nation centuries before there were such things as Naziism and Fascism stand ready to do battle against invasion. That was the message.

Couched in simple Terms and Gestures. Taken to Utah's Capitol Friday 28th of June 1940 when the Attorney General Joseph Chez, Friend and Confident of the Utah Tribes, was asked to put into the White Man Tongue the sentiments of Redmen regarding foreign affairs. Express loyalty. Lots of resolution have been adopted regarding American Foreign policy, but none more sincere than that presented to Mr. Chez by Chief Harry Tootiwana of Washakie, Box Elder County, State Utah, and Chief Annie Toomy of Ibapah, Tooele County, Utah. Their Tribes are part of the Shoshone nation.

The Chief told their Friend how they sat in Tribal Council at Washakie, Utah last Sunday on 23rd day of June 1940. How they wished to express their attitude toward war in Europe. The Tribes, Mr. Chez was told, believed the United States should keep out of war, but if there is invasion, the descendants of some of the toughest fighting man the world has known will give their support to our beloved America. Would the Attorney General draft this stand into resolution that could be distributed widely by the Indians.

(Signed) Chief Harry Tootiwana, Washakie, Utah, and Chief Annie Toomy of Goshute Reservation, Ibapah, Toole County, Utah.

### *New Mexico Indians Enlist*

Dear Mr. Collier:

I am enclosing herewith a list of Indians who have enlisted in the Army during the last six months, in New Mexico, which I know will be of interest to you. This list was furnished us by Major William Fisk, District Recruiting Officer for New Mexico:

Frankie Jake Howard, Fort Defiance, Ariz.	Stephen Jackson, Window Rock, Ariz.
Corbin John McGea, Rapid City, S. D.	Fred Davis Marmon, Laguna, N. M.
Louis Yazzie, Tohatchi Reservation, N. M.	Lalo Pina, Bernalillo, N. M.
Harry Yazzie, Thoreau, N. M.	Vincent Swazo, Espanola, N. M.
Chester Cheromiah, Paguate, N. M.	Emmett D. Sarracino, New Laguna, N. M.
Joseph Peter Johnson, Laguna, N. M.	Nathaniel Taylor, Crystal, N. M.
Ray Albert Johnson, Laguna, N. M.	Jose Mose Tafoya, Espanola, N. M.

Sincerely yours,

Sophie D. Aberle, General Superintendent,  
United Pueblos Indian Agency, New Mexico.

### *Carson Trading Post Progresses*

Miss Jane M. Jones, Treasurer,  
Wa-Pai-Shone Craftsmen, Inc.,  
Stewart, Nevada.

Dear Miss Jones:

Your letter enclosing the annual report for Wa-Pai-Shone for the year ended September 30, 1940, and the check for one hundred dollars, with my cancelled note, just came this morning. I am so very pleased with the report of the year's progress that I hasten to let you know of my delight. Of course I am glad to know that you are able to pay off the loans to those of us who helped the craft movement a bit financially at its beginning. That is such excellent evidence that it is getting on its feet nicely.

To see the year's receipts go past the seven-thousand-dollar mark is most pleasant. And to realize that that is about a \$2,000 increase over the previous year shows that the marketing is really in the growing stage. I am, of course, thoroughly convinced that there is more than ample justification for the Government's continuation of their promotion of this home industry by maintaining your position as a full-time worker on the craft program. In addition to putting the \$5,291.19 into Indian craft workers' hands during this past year, the craft movement does a great deal psychologically for the workers and for the Indian groups as a whole. That is something that cannot be measured but its imponderable quality does not make it any the less a contribution to the good life for the Indian people.

So much of the movement's success can be credited to your own hard work, your untiring devotion, and your very real ability in this field! Along with the loyal support and the real work put in by Mrs. Pamp, Miss Taylor, Miss McAfee, the Hudsons, Mr. Forbusch, and all the rest of your aides.

I want to keep up my membership as a friend of the movement, and so am enclosing my check for another year. Please remember me most warmly to all of the Board members, and likewise to the Indian craftswomen as you see them. Assure them I keep warm memories of them and their work, wherever I go.

Sincerely yours,

Alida Bowler,  
Superintendent at Large.



An Apache mother and her children  
in front of the family wickiup on the San Carlos Reservation, Arizona.



## *APACHE WOMEN SHY AT VOTING WITH MEN BUT WILLINGLY GO TO POLLS WITH OWN SEX*

### *Self-Government At San Carlos Works Better Since The Change*

That Indian women even among the supposedly backward tribes are gradually rising to the responsibilities given all organized groups under the Indian Reorganization Act of 1934 was well illustrated recently on the San Carlos Reservation in Arizona.

Apache women who were too timid to vote with the men in the first election swung the vote in favor of applying for a charter of incorporation from the Federal Government when elections were held a second time. It is thought the great increase in women voters in the second election was due to the fact that the women were not required to stand in line with the men.

#### Thirty Per Cent Must Vote

Under the Indian Reorganization Act, at least 30 per cent of the eligible voters among any Indian group must vote in the various elections which are held at the request of the tribe. In the first San Carlos Apache charter election in September, the women came to the polling place with their families, but they hesitated to go inside the agency building where their men stood in line waiting to vote. As 30 per cent of the eligible voters failed to file ballots in the first election, the tribe petitioned the Secretary of the Interior for another election.

In the second charter election, the ballot box was made easily accessible on a porch outside the agency building. The women formed their own line to vote, and when the votes were finally tabulated, forty per cent of those cast were by women. The final count was 588 in favor of a charter to 339 against. There were 927 votes cast out of a total eligible voting population of 1,473.

Many of the San Carlos Apache women, and some of the men, cannot read or write. For this reason an interpreter stood near the polls to explain any questions about the ballot in the native language. The ballot was simple. Under the question of whether or not the charter should be ratified were two squares. The voter was instructed to place an "X" in the left square if he wanted the charter, and in the right square if he did not want the charter.

#### Women Share Family Burdens

In the first election ever held on the reservation under Government auspices, the San Carlos Tribe accepted the Indian Reorganization Act by a vote of 504 to 22. A little over a year later, in 1936, elections were held to approve a constitution providing for a tribal council of seven members representing the six districts of the reservation, the total population of which is approximately 3,000. The final step of ratifying a charter to incorporate the tribe also provided for under the Act, has thus been before the tribe for about four years, but only recently was it given serious attention by tribal members.

Although the Apache women are still self-conscious about entering the political arena with men, they are gradually overcoming their shyness as they learn how political matters affect the welfare of their families. And the Apache women share a large part of the family economic burden with the men.

Besides their domestic activities and the weaving of baskets, Apache women comprise one-fourth of the total number of livestock owners belonging to the twelve cooperative livestock associations on the reservation. Of the 704 resident families on the reservation, 581 individuals were listed as livestock owners in 1939. As the tribal income from cattle has steadily risen in recent years as a result of the establishment of these associations, the women have been quick to see the advantage of organizing the work and marketing their produce through these associations.

Ratification of the charter will enable the tribe to borrow as a corporate body from the Federal Revolving Credit Fund to establish business enterprises; to control the tribal income; and to prohibit any action by or in behalf of the tribe that might destroy or injure the resources of the reservation.

The women will undoubtedly maintain a close watch on all these activities.



*Left: An Apache Mother  
Casts Her Ballot.*

*Pictures On The Opposite  
Page: The Apache Women Lost  
Some Of Their Diffidence About  
Voting When The Broves Stayed  
In The Background.*

*Voting Headquarters Were Estab-  
lished On The Porch Since The  
Women Were Timid About Going  
Inside. Here The Election Board  
Identifies The Voters.*







Indian Students Receive Specialized Diesel Motor and Tractor Training At Phoenix Indian School In Arizona. Here Russell Topetchy, Comanche; Houston Teehee, Cherokee; And Paul Whitebear, Cheyenne; Are At Work On A Diesel Motor.

## ***INDIANS CONSERVING AND REBUILDING THEIR RESOURCES THROUGH CCC-ID.***

### ***Mission Indians Get Air Defense Training***

Several Indian CCC men of the Mission Indian Agency in California enrolled in a six-weeks' course offered by the San Diego Vocational School, and if their work is satisfactory there, they will be given jobs in the Consolidated Aircraft Factory in San Diego. Others have applied for entrance into the next class. If full advantage is taken of this opportunity to learn this currently important industry, it should prove a valuable economic asset to the Indians of the Mission Jurisdiction.

### ***Fort Hall Indians Get Jobs Outside***

A report of program activities of Indian CCC workers at the Fort Hall, Idaho, Indian Agency for the past year indicates an interesting record of individual accomplishments among the men. Twenty members of the CCC-ID organization are now gainfully employed elsewhere as a result of training they received while at this jurisdiction. Located in many parts of the Country, some of the men are working on their own farms; on W.P.A.; in the Irrigation Service; as warehousemen; and in the Indian Service Road Division as teamsters, tractor operators and truck drivers. Others secured employment in sheep-herding; in the Agency office as an Assistant Indian Clerk; and in the Education Division as bus driver.

As a result of supervised instruction, ten enrollees have been issued CCC-ID driver's cards and may be used on trucks hauling men. Training on the job has included truck driving, operation of tractors and graders, road work and repair and maintenance of cars and trucks. All repair work on CCC-ID equipment is done by enrollees under the direction of the project manager.

Some of the other types of instruction covered in Fort Hall include survey work, drafting, painting of buildings, steel trucks and autoes, warehousing, maintenance of windmills and related improvements, spring development and trough construction, concrete and timber construction on cattle guards, range management, watchman, ditch repair and construction, trailer construction, noxious weed identification and eradication, care of tree nursery, insect pest control, and care and use of tools and equipment used on various jobs. Radiotelephone instruction, first aid, and forest fire fighting were given in addition, and one enrollee took a course in business law given by the W.P.A.

### ***Navajo CCC's Preserve Ruins***

The ruins of Pueblo Bonito, famous prehistoric apartment house in Chaco National Monument believed to be constructed more than 1,000 years ago, are being given added preservation by a group of twenty Navajo Indian CCC enrollees. The building, five stories in height, is estimated to have housed at one time as many as 1,200 people. This repair work, which is being done under the supervision of National Park Service archaeologists, consists of drainage and capping and supporting the walls. Most of the methods that are being used in the preservation work were developed in Chaco Canyon, where the Indian unit is now carrying on experiments to obtain a satisfactory preservation for wall plaster.







### *Utah Indians Win Praise Of The United States Forest Service*

The United States Forest Service of the Department of Agriculture, through their Forest Supervisor at the Wasatch National Forest in Utah, found the cooperation of Indian CCC men very helpful in a recent forest fire crisis. The following letter was directed to the Indian CCC workers of the Uintah and Ouray Agency at Fort Duchesne, Utah:

"It has been called to the attention of this office that a number of CCC enrollees from the Indian Service or Department assisted and did very splendid work in the control and suppression of the fire which occurred on forest land in the vicinity of Rock Creek. The Forest Service, and especially this office, deeply appreciate the assistance rendered by these enrollees and your Department, and undoubtedly because of this assistance this fire was controlled earlier than it otherwise would have been, and therefore damage to our valuable resources and the watershed area was minimized. It will be very much appreciated if you will express to these enrollees our expression of appreciation, and inform them that we believe and feel that due to their action they did render a real public service."

### *He Wins His Spurs*

Training on the job has benefitted many Indian boys working for the Civilian Conservation Corps in the Indian Service. One, William M. Cox, worked hard while at Kiowa Agency, Oklahoma, to prepare himself for better employment, and not without results. Mr. Cox started to work for the Indian Division of the CCC in 1937 as an Indian enrollee. His salary was \$45 a month, working as a mechanic at the warehouse. He was soon rated as an Assistant Leader and finally as Leader. He has now secured employment with the Halliburton Cementing and Oil Company at Duncan, Oklahoma, as a mechanic, with a salary of \$110 per month. This is one example of many such individual accomplishments of Indian young men in the three C's. They are making places for themselves in private business as well as in Government Service.

### *Navajos Learn Trades*





## *Indians At Standing Rock, N.D. Acquire Many Skills In CCC Work*

Project training at Standing Rock Agency, North Dakota, occupied a prominent place in Indian Civilian Conservation Corps activities. During the last fiscal year at this jurisdiction an average of 242 Indian enrollees received training while they were actually at work on the job, putting in approximately 4 hours a week each.

The CCC projects in progress at Standing Rock afforded an opportunity for many phases of instruction, some of which were tractor and machine operation and repair, carpentry, telephone line construction and repair, treating of timber, pile driving, landscaping, bridge and truck trail construction, surveying, fencing of the range, drafting, office work and safety measures.

Visual education played its part also. During the year 38 meetings were devoted to visual instruction, with an average attendance of 74 persons per meeting. A 16 mm. sound film projector, supplied by the Education Division of the Indian Service, added much to the interest of the instruction courses. Many of the films were shown over and over again throughout the Reservation.

Some of the varied activities on the Standing Rock Reservation at which Indians learn, are shown here. Starting at the top of the page and reading down, we see: Treating of Timber; Foundation Work in Dam Construction; Rock Terracing During A Landscaping Job; "Cat" Operator Receiving Instructions From His Supervisor.

## *Some Items From Fort Apache, Arizona*

All eligible male Indians at Fort Apache were registered and there was not a single dissenter among the 351 who were registered. Several of them have enlisted and quite a number are planning to enlist either in the Army or Navy.

All projects under Roads and CCC have been carried on successfully owing to perfect climatic conditions.

The Community Building has been completed which will be quite an asset.

Approximately 400,000 feet of lumber have been cut in the sawmill and this activity is moving along.

A large amount of fruit and vegetables have been canned, totaling approximately 6,000 quarts for the month of October.

*Partial List Of Indian Service Publications,  
Pamphlets And Other Available Items Of Information*

PERIODICALS

"Indians At Work," published monthly.  
"Indian Education," twice monthly.  
Annual Report of the Commissioner of Indian Affairs."  
Statistical Supplement to the Annual Report of the Commissioner of Indian Affairs."  
"Personnel Bulletin," published monthly, mimeographed.  
"Summary of Monthly Extension Activities."

MIMEOGRAPHED PAMPHLETS AND MEMORANDA ISSUED ON REQUEST

110 releases covering current events 1937 to 1940 inclusive.  
"Cliff Dwellings" "Arrowheads"  
"Mounds and Mound Builders" "Indian Treaties"  
"Implements, Tools and Utensils" "Pottery"  
"Birdseye View of Indian Policy, Historic and Contemporary"  
"Location of Principal Tribes by State and Agency"  
"Agencies Under the Jurisdiction of the Office of Indian Affairs by Reservation and County"  
"Mobilization of the Indian Service and Indian Resources for National Defense"  
"America's Handling of its Indigenous Indian Minority"  
"Answers to your Questions About the Department of the Interior 1819-1940"  
Short Histories of Approximately 300 Tribes.  
Bibliographies of Many Tribes.  
Lists of Indians Who Have At Some Time Inhabited the Different States.  
"Territorial Schools in Alaska"  
"Report of the Conservation Advisory Committee for the Navajo Reservation."  
The Policy of the Office of Indian Affairs on Religious Liberty Among Indians."

REPRINTS OF INDIAN ARTICLES FROM MAGAZINES AND OTHER PUBLICATIONS

"Influencing The Health Practices Of Primitive People," by Edna A. Gerken. (Medical Woman's Journal.)  
"Indians Of The United States," by Marion Paine Stevens. (The Instructor.)  
"A New Deal For The American Indian," by Harold Ward. (Travel Magazine.)  
"A New Day For The Red Indians, No Longer A Vanishing Race," by Floyd W. LaRouche. (The London Times, United States Number.)  
"Public Health Nursing Among The Indians," by Rosalie I. Peterson. (Public Health Nursing.)  
"Disease and the Indian," by Dr. J. G. Townsend. (The Scientific Monthly.)  
S.3645 - Wheeler-Howard Act. (Public No. 383 - 73rd Congress.)  
"Indian Land Problems and Policies." Report of the Land Planning Committee of the National Resources Board.  
"Indian Land Tenure, Economic Status and Population Trends, Part X - 1935."  
"Drink and the Indians" (The Voice Magazine.)  
Report of the Acting Secretary of the Interior on H.R.2535, Recompensing Sioux Indians for Injuries Suffered at the Massacre of Wounded Knee.

STUDIES MADE FROM TIME TO TIME BY GROUPS OUTSIDE THE INDIAN SERVICE

"Educational Service for Indians," by Lloyd E. Blauch for the Advisory Committee on Education.  
"New Day For The Indians," by Prof. Jay B. Nash of New York University, Mr. Oliver La Farge, President of the American Association on Indian Affairs, and W. Carson Ryan, Carnegie Foundation. This Booklet was sponsored by 56 authorities on Indians outside the Government.  
"The Navajo Indian Problem," sponsored by the Phelps-Stokes Foundation.



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